

The rising of the Eternal Man

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It's a blessing for me to come to you today. I am preaching to you from Zambia. We are here in the western part of Zambia close to the Angola border. We are doing a mission outreach here. We're busy building a house for ourselves on a mission station so that we can live here for about three months of a year and preach the Gospel in this area... bringing the Good News, the message that you guys hear every Sunday and also in the daily devotionals, to people in this area.

When it comes to this area people don't have access to enough data that they can watch videos. This is now in town and in the bush they have never had access to electricity at all and running water. There has never been electricity or water or anything like that. So, those people need the Gospel. They need to hear the Good News. They need to understand who they are in Christ. They need to know that Jesus was raised from the dead and that the life that Christ has given them belongs to them. They need to understand what we understand and that is why we are here.

So, the strategy that we want to follow is simply to put a mission station here and get leaders, people from the different rural areas here in villages and equip them in the Gospel of grace and so see that churches get planted and that we, as Dynamic Love Ministries, serve as a help to different church organizations here not just working with one organization. But the vision is to work with different organizations help and equip their leaders as well as help them in planting of new churches. It doesn't matter what denomination it is. The idea is just to infiltrate these different denominations with the Good News of Jesus Christ as well as then, through these organizations, see that churches get planted which where people know the Good News. The plan we have is to have a facility that can maybe be in bungalow kind of style, sleep just over 60 people and then have a small hall. My wife and I were even talking last night about even putting up a steel structured tent can even work that we can use as a facility where we can train and equip these people and have bible studies and teachings once a week and also daily, when the training program is running. So that is what we want to do. We are busy with that. If you are on Facebook, go to Bertie Brits, and there I share pictures on what we are doing and just the work as it is progressing.

Before we get into the message for today, let us just pray together:

Father, thank You so much for Your Good News! Thank You for Your love and Your grace and Your kindness. Thank You for the passion that You have for us. Thank You, Lord, that I can sit here in my car and bring Your Gospel to people who are watching this message all over the world. Thank You that people's lives are enriched with Your Good News and that You use me powerfully today. Amen

Today I want to talk a little about forgiveness of sins and how that works, the death and the resurrection. I've spoken on this many times but I'm going to speak on this again and I think we can also speak on Psalm 19 as well, a very beautiful Psalm that Helena and I read this morning. We read it a couple of days ago and then just read it again this morning just verse by verse and we just discussed the different concepts in this psalm. I just think it is so, so, beautiful.

We are out here in nature, in the villages here and it's just beautiful to see the sun rise, the sun set, the beauty of this area. When we go to Psalm 19 and we look at what is going on here, we cannot but see why the Psalm writer, when he looked at nature, said what he said.

Psalm 19:

1 The heavens declare the glory of God; the skies proclaim the work of his hands.

The heavens declare the glory of God. The glory of God is eternal existence, immortality. That is what it is all about. It is God is the self-existing One. The heavens declare that.

The glory of God is also seen as the goodness of God, the reputation that God carries. The Psalm writer here is the Psalm of David. He just simply says that the heavens declare the glory of God. It declares the goodness of God. It declares His eternal existence. That's what it declares!

It says, **the skies proclaim the work of his hands**. What is the work of His hands? I mean in the New Testament we will say that the works of His hands is what He has brought forth in the death and the resurrection of Jesus Christ wherein we can find that we share in the life of God.

:2 Day after day they pour forth speech (This is now the skies and the heavens pour forth speech); **night after night they reveal knowledge.**

So, he's looking into the sky and he's looking at the rising of the sun we are going to see here now and he says, "This just declares the glory of God!"

3 They have no speech, they use no words; no sound is heard from them.

4 Yet their voice goes out into all the earth (There are no words. There is no voice. There's no sound and yet the voice goes out into all the earth), **their words to the ends of the world** (They have no speech but, there's words. They have no words and no sound and yet there is a communication.) **In the heavens God has pitched a tent for the sun.**

5 It is like a bridegroom coming out of his chamber, like a champion rejoicing to run his course.

What he is saying here is he says, you know, when we look at the sky, when we look at the heavens at night, we see the glory of God. Glory of God, the good reputation carried by God. The good that he said about Him. His reputation is shown. It says, His glory, His eternal existence, is shown forth and then he explains what God has done and what he sees in the sky. He says, "God has pitched a tent for the sun. So, He's given the sun a place to be. And then it's talking about the rising of the sun. He says this rising of the sun **is like a bridegroom coming out of his chamber**.

Now, why would it say, "**a bridegroom coming out of his chamber**"? What is the message that David sees when he sees the rising of the sun? He sees a bridegroom coming out of his chamber. He sees the excitement for the day ahead. He sees the joy that is before him and now He even goes further, **like a champion rejoicing to run his course**. Now he knows the sun is going to run its course. It's going to go from the rising of the sun to the setting of the sun and it will have a purpose. The sun's purpose shall be fulfilled in this day and we're going to see it now.

So, when we think of David and he's saying that the rising of the sun is like a bridegroom, can you hear the message that in nature we can already see the bridegroom, Jesus Christ, and the bride which is us, and the union that there is between God and man, in the man, Jesus Christ? We can already find that in nature the message of the Gospel has already been. When we get up in the morning here, the sun is just rising and you just see the amber color and the sun rising. What this rising of the sun signifies is a bridegroom coming from his chamber ready to get married! The day would then represent the union with His wife and the children they will bear and the effect that would have in the earth, the rising of the sun. Nature preaches the Gospel... **Like a champion rejoicing to run his course!** It's already talking about the victory of Jesus Christ.

It's talking about the morning they went to the grave and by sunrise, when the sun was just rising. It's early in the morning when the first rays of the sun was breaking through. They were at the grave and they found that Jesus isn't there. He rose up like the sun, like a champion over death ready to run His course, ready to run His race in this world, ready to be married to the bride, to have the victory over sin and death manifest in the one that He unites Himself with.

6 It rises at one end of the heavens and makes its circuit to the other; nothing is deprived of its warmth.

Isn't that beautiful! **Nothing is deprived of its warmth!** We, in the New Testament, can see the Bridegroom coming forth from the grave, standing up with eternal life in a victory that is greater than what we can ever have imagined, and He's ready to run His race. He's ready to be united with His bride and bring the victory over sin and death to His people.

What I like about it, it says here that it goes from the one side to the other side. It rises and it sets. What he is saying there is not talking about the setting of the sun as the light going out. That's not what he's trying to portray. What he is saying is that it covers ALL of the world. Nothing is without the warmth the sun gives. **It rises at one end of the heavens and makes its circuit to the other** (end of the heavens, explaining what he is trying to say); **nothing is deprived of its warmth.**

When Jesus was raised from the dead and the grave was empty, nothing was deprived of its warmth. Nothing! He has come to give full quality of life to all of us in every area of our life! He wouldn't deprive the Gentiles. That's what this would basically have meant to Paul when he would have read that. It is for all human beings!

Now we find that David likens the rising of the sun to the law. We now liken it to Christ. He likened it to the law.

7 The law of the LORD is perfect, refreshing the soul.

So, what he is basically saying is, "When I look at the sun, it is like the law of God, that refreshes my soul) **The statutes of the LORD are trustworthy** (I just want to say this: We are not against the law. We, as the New Testament Church, are absolutely for the law for the law points us to Christ and we are going to see how the law points David to Christ in the very Psalm here... Psalm 19. It's so powerful. He says, **the law of the LORD is perfect** (Like the sun rising up) **refreshing the soul. The statutes of the LORD are trustworthy, making wise the simple** (is exactly what the law does. The simple things that they can be righteous by their own works but, what does the law do? It points out your sin so that you can know that it is not by your own work so it can give wisdom to the simple.

8 The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes.

Can you see what he's talking about? The commands of the law is like the sun rising. It gives light to the eyes. Now you can see things for what it truly is. When the law comes, we can see things for what it truly is and what the law shows us is that it makes sin exceedingly sinful so that we can see things for what it truly is. And now we can see and have the insight and the knowledge that we cannot be saved by our own works and we cannot attain to eternal life by ourselves because of the knowledge that we are naked and not clothed with eternal life in ourselves that we are mortal man and that we have to have a Savior.. Jesus! Glory to God!) **The commands of the LORD are radiant, giving light to the eyes.**

9 The fear of the LORD is pure, enduring forever. The fear of the Lord is pure. Fear of the Lord does not mean to be afraid of God. Fear of the Lord, basically, is the respect that comes from God. It is the respect that would rise in your heart because of who He is.) **The fear of the LORD is pure, enduring forever.** (What endures forever? His mercy endures forever! His love endures forever.)

So, when it says, “The fear of the Lord is pure and endures forever, it is referring, obviously, to what is everlasting and what is enduring forever, which is love. We’ve preached about that a few Sundays ago. The love of the Lord endures forever. His mercy endures forever. So, when he is thinking of the fear of the Lord, he is thinking of the respect and the honor that he gives God because of the love and the mercy that God has shown.) ***The decrees of the LORD are firm, and all of them are righteous.*** (So, there is nothing that God would say that is unrighteous. There is nothing that God would say in the law that would be to harm humanity. There is nothing in the Old Testament that God would ever have said that would have served to the destruction of man. Even if the law showed the destruction, it would destroy what would destroy you, which is trying to find life by your own works.

10 They are more precious than gold, than much pure gold (What David is saying is when we look at nature, we are seeing the beauty of the Father. We are seeing the beauty of God. We see the sun rise. We see the instruction of God that enlightens man to see who we truly are, to give light to man. It is more precious than pure gold because you can lose pure gold but how do you lose God? It’s impossible); ***they are sweeter than honey, than honey from the honeycomb.***

11 By them your servant is warned, in keeping them there is great reward.

Now, all of this is talking about the law. I’ve just spoken about the bride. Then I spoke about the victory of the resurrection of Jesus and now we talk about the law here. It looks like a contradiction but, when we understand that the law points to Jesus Christ, it’s not a contradiction. But let us see what David says when it comes to the law here.

By them (by the law) ***your servant is warned*** (What does the law warn us about? David is saying that the law warns us about not living by our own power and that we should only trust in the ability of God); ***in keeping them*** (And should we be able to keep the law) ***there is great reward.***

The Bible says in Hebrews that God is a rewarder of those who diligently seek Him and the context is faith, to believe upon the Lord. So, the law actually just points to believing in Jesus.

Now, listen to David here coming to a point where he’s now very honest with himself:

12 But who can discern their own errors? Forgive my hidden faults. (David is saying that the Lord rises up like the bright sun. His law is like this bright sun, but who can discern his own errors? The Lord rises. It’s like the law. The law shows us how to live but I have hidden faults. There are things that I’m doing that might be wrong that I don’t even know of. Forgive my hidden faults. David says, “Yes, thank You God for Your law but, what about my hidden thoughts? What about the things that I don’t even know? Can you forgive me of that?”

13 Keep your servant also from willful sins’ may they not rule over me. Then I will be blameless, innocent of great transgression.

14 May these words of my mouth and this meditation of my heart be pleasing in your sight, LORD, my Rock and my Redeemer.

What is David saying here? He is saying, “As I see the sun rising and I experience the warmth of the law pointing out that I cannot live by my own works, I come to this conclusion that I even have hidden faults: What will I do about those because every day I discover my own inabilities and I realized yesterday I didn’t even know that it was an inability but today I know it. Would You forgive me from my hidden faults and even my willful sins because they bring great destruction over me?” Can you see how the law was leading David to the mercy of God, where he says, “The law rises like a bridegroom out of his chambers. It’s like a champion of victory. It gives instruction to us. That’s what he talks about the law and the Lord. In the New Testament we see this a bit differently. And he says, “And it instructs me. It instructs me that I have even got hidden inabilities that I can do nothing about.

Inside, I cannot see my old, own weaknesses and yet my own weaknesses that I cannot see brings destruction over my life. And what about willful sin? I see what I should do but by my own will I cannot even do the thing correctly. So, God, would You forgive the hidden sins and wrongs, and would You, please, also then, as pertaining to willful sin, keep me from it?" So, what does David say? **As he sees the sun rise, he likens it to the law and he comes to the conclusion that unless God makes me righteous and makes me holy, as a free gift, I will never have it.**" That is what he is saying.

13 Keep your servant also from willful sins' may they not rule over me. Then I will be blameless, innocent of great transgression.

Then David says, "May this meditation, may what I've been thinking about now, the rising of the sun, You being like the sun, Your law enlightening me, giving wisdom to me and the wisdom that it's given me is what he calls here: He says, "That I cannot even discern my own errors but that You need to deliver me from where I am wrong. That is as pertaining to things I don't even know because as the law brings knowledge to me, I realize that it can never... I am weak. Then it goes on, But, ***keep your servant also from willful sins.*** Forgive and deliver me from what I don't even know I'm doing wrong and that is not unto life and deliver me from willful sinning. Now, how will that ever be possible? Deliver me from willful sinning.

I want to go to **Romans 7**... talking about willful sinning. All the sins that Paul committed was willful sin and he mentions it here:

8 But sin, seizing the opportunity afforded by the commandment (talking about the law rising up), produced in me every kind of coveting. For apart from the law, sin was dead.

:9 Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died.

What Paul is saying here is that he was not under the law and he was alive. Then what he basically was saying is, "The hidden man of the mind." What it is talking about there is the man, the inner man, or simply, the good that you plan to do in your mind, your pure motive, your pure intention, that which you want to do when you read the law, he found that when the more he tried to do it, he could not do it and he came to the same conclusion as David. That as the law was shining and rising up, the beauty of it was the discovery of, "I have hidden sins, and even willful sins, and I need deliverance." And this is what Paul writes in verse **19**:

For I do not do the good I want to do, but the evil I do not want to do--- this I keep on doing.

He says, "I don't want to do bad things but I keep doing it and I keep doing it." He then, basically, talks about concupiscence which is lust. He says, "All manner of evil, lust was springing forth in me." Paul knew that you were not allowed to desire. He knew it and then he desired. So, the question would be, "How willful would that have been when that desire comes?" I mean it is you thinking there's hidden sins, sins that you didn't even know that were wrong. But then the things that you know were wrong but you still keep on doing it and then there is a frustration that is inside a man and we find the rising of the sun is this: It's the rising of the law showing us that we need salvation from the body that is dying. I don't like that word, "**from**" salvation from the body that is dying. It is **of** the body that is dying because that is what chapter 8 says.

22 For in my inner being I delight in God's law;

23 but I see another law at work in me waging war against the law of my mind (What was the law of his mind? The law of his mind was the inner being. What was the law of his mind? It was his mind telling him what is right and what is life giving. But he finds there was a battle taking place. This could not manifest.) ***and making me a prisoner of the law of sin*** (that was) ***at work within me.***

Then he comes to a conclusion:

24 What a wretched man I am! Who will rescue me from this body that is subject to death? (What he is saying is the inner man, the mind, needed salvation from a dying body and what this inner man needed was an undying body if you read in verse 8. And that is exactly what Jesus Christ has come to give us. So, when the law rises, what does the law say? It rises as a sun giving us light, the enlightenment, that says that in your flesh is nothing good, you are a mortal being. But the sun that rises and also, the bridegroom that rises, that says, "I have come and I have come with victory like a champion that is victorious." That's how the bridegroom comes. The bridegroom comes, raised from the dead, pointing to Jesus. This is what I see. And as He comes, He comes with victory. He appears with His victory to be married to His bride to bring the victory. What would the victory be, according to Paul, when he says, "The defeat that I am experiencing is because of this mortal flesh that I have. What would it be? It would be to be adorned by and clothed by a body that cannot die.

The way Jesus did it is not by preparing another body but recreating the body that we have. That is what we can see in **2Corinthians 5:**

1 For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

So, what he is saying in chapter 5 here, connected to Psalm 19, connected to Romans chapter 7, it says, **For we know that if the earthly tent we live in is destroyed** (He is not talking about a spirit living in a body. He's talking about the inner man which is the mind, which seems what is good and righteous and holy but finds that he can't attain to it and he says, **For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.** (When he talks about earthly things being destroyed, he's not talking about dying and going to heaven. He's talking about mortality being destroyed and wherein the physical body attains to eternal life where we have a body that cannot die. That is what it is about.)

2 Meanwhile we groan, longing to be clothed instead with our heavenly dwelling,

3 because when we are clothed, we will not be found naked.

4 For while we are in this tent (while our flesh is mortal), **we groan and are burdened, because we do not wish to be unclothed** (We don't want to die) **but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life.**

5 Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come.

What it is saying here is that while we, in our mind, want that which is good and we cannot attain to it because we find that we are still in our mortal flesh and we want to see the fullness of God manifest in us and we don't have it. We don't lose hope because we do know that in the heavens there is this powerful Jesus Christ that is raised from the dead, that has given us eternal life, that is eternally immortal, and we have a heavenly body. It doesn't mean the body is in heaven and that we need to go to heaven to have the body. It just means that there is a body that is heavenly, that is eternal, that is immortal, that we can be clothed with. And we don't want to be unclothed. We don't want no body but we want to be further clothed. We want our body to become immortal. That is what we want because when we are in mortal flesh, and we are living by the power of mortal flesh, we find that the good we want to do, we cannot do it. But, since we now have been given the Holy Spirit, we find victory over the deeds of the flesh and we start to find the work of God, right now, in our lives and we are awaiting the full clothing. That is what it is all about. That is what He has come to give us. That is what Paul says in the seventh chapter of Romans, "Who shall deliver me from a dying body?" It's not, "Who shall deliver my spirit from being in a body and give me another body" That's not what he is saying. He is basically saying, "Who shall save me from this body of death? (Romans 8) I thank God through our Lord, Jesus Christ, who has given us the Holy Spirit, who shall also quicken our mortal flesh."

So, being clothed with a body that is from heaven doesn't mean that we need to go anywhere. It's talking about a transformation that takes place. And the spirit that is already in us shall also quicken our immortal body. The Spirit that is in us now stops us from living by the power of the flesh which makes it possible for us to do the good that we want to do. Yet, we shall still receive our immortal body.

So, why am I saying all of this? We are actually busy with Psalm 19... the bridegroom rises. We see that we need to be delivered from willful sin. It will only be Him. "Lord, that this meditation be pleasing to You." David says, "What I'm meditating about You, law rising like the sun showing forth that I got even hidden sins, hidden things, even willful sins. But it also rises with a warmth that gives me boldness which says, "Would You preserve me? Would You care for me?"

Earlier this week, as I was reading this passage, I was thinking, "You only come with your sins to somebody that you trust. You only reveal, "Lord, I've got hidden sins." Why would you think of even communicating that to God if you don't feel safe in His presence? David felt safe in the presence of God to speak what bothers him, to say, to be open. You will declare your deepest weakness to a doctor that you know is the best doctor that will help you. You will do that. Why? Because you know that He is not there to condemn you but to help you and see that deliverance comes your way.

Before I go to Ephesians 2, let us first read this again. This is so deep. Let us not just brush over this.

2 Corinthians 5: 1 For we know that if the earthly tent we live in is destroyed (How will the earthly tent be destroyed? It will not be earthly but heavenly when it becomes immortal in the resurrection. That is what it is or in the changing of the twinkling of an eye. Many have read this this way: For we know that if the earthy tent we live in is destroyed, that means if we die, **we have a building from God, an eternal house in heaven** (In other words, we are going to have another body, not the earthly body, and we will live in another body in heaven and from there no need for the resurrection of this body. That is not what that verse says. It says, "**not built by human hands**. In other words, that house does not come forth by our own ability.

2 Meanwhile we groan, longing to be clothed instead with our heavenly dwelling,

3 because when we are clothed, we will not be found naked.

4 For while we are in this tent (When people see tent there, they see that we are moving on. This is not, you know, we're going to go to heaven and live in heaven in a body somewhere there. But, that's not what that verse says. When it talks about tents, it is referring to the tabernacle which was not the temple. So, what he is saying is that our mortal body is a temporal state of being but that this mortal body will be made immortal. We'll see in the next verse.) **For while we are in this tent we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life.**

So, we are saying that there is a heavenly dwelling, an immortal body. Which is that? What body is in heaven right now which is an immortal? It is Jesus! We want to be clothed with the fullness of Jesus! That is what he is referring to. The only body that you have in heaven, the only life that you have in heaven is the man, Jesus, and to be clothed with Him is He will have to manifest His fullness in the earth and basically return. And then you will see that manifestation.

5 Now the one who has fashioned us for this very purpose (for the purpose of being clothed with eternal life bodily) **is God, who has given us the Spirit as a deposit** (In other words, the Spirit has been given to us now while we have our mortal bodies so that we can see the rising of the sun's warmth on us, right now, as during the day of the rising of the sun which is the resurrection of Jesus Christ. We will find that we will be clothed by the very same spirit that we have now. He will quicken our mortal bodies and then we will find that we are not dead in our sin anymore), **guaranteeing what is to come.**

Now I want to end off by saying this: In order for man's sin problem to be solved, a new body had to be given. That is it! A new body had to be given.

A new body is not a destroying of the old body into non-existence, but a clothing of the old body with eternal life. That is what it is about. It's about giving eternal life to us exactly what happened to Jesus. He had a body that was mortal. Then that very same body was clothed with His dwelling that was from heaven. His dwelling that was from heaven was the Father, Himself. The frustration that we have many times as Christians, or as people, especially if you are under the law, is that you feel that you die in your sin. Die in your sin is the real man not showing who you are not manifesting as if there's pure motives in your heart but you are veiled and the new body is the answer. That is what we can see and

I'm going to explain it to you from the second chapter of **Ephesians**:

1 As for you, you were dead in your transgressions and sins,

2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

3 All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. (It is basically saying that the Gentiles and the Jews were all deserving of death because they were just mortal beings. And what he is saying here is that they were basically dead in their trespasses and exactly what Paul explained in Romans chapter 7: The good that I wanted to do that I could not do. I couldn't do it and when I started to become legalistic, I found that I died. The inner man, or the mind that wants to do good cannot show forth. It's as if something bad happens.)

4 But because of his great love for us, God, who is rich in mercy,

5 made us alive with Christ even when we were dead in transgressions--- it is by grace you have been saved.

So, even when we, as people, couldn't show forth who we really are because of our inability to do the good that we intend to do because of the mortality of our flesh, even when we are in that condition God sent His Son, conquered death in the flesh and offers new creation to us. That now puts us at a place where the Spirit, the Spirit of the Lord can basically rise upon our flesh and give us a brand-new life.

I'm going to quickly talk about that Spirit of the Lord:

2Corinthians 3

15 Even to this day when Moses is read, a veil covers their hearts. (The veil that covers the heart talks about your heart that might be pure but, as you read the law, it cannot show forth because the veil is mortal flesh. That is the veil. So, when you read the law what the law does is it engages your flesh and when it engages the physical body which is mortal, the pure motive, the pure heart, cannot show forth. That's why the solution to the problem would be to have an immortal body That is what it was to give eternal life to us.

15 Even to this day when Moses is read, a veil covers their hearts.

16 But whenever anyone turns to the Lord (In other words we are not looking at the law anymore. We are turning to the glorified, resurrected man that can never die. We look at Him now), **the veil is taken away.** (Then all of a sudden, the good that we want to do, we can do.)

17 Now the Lord (the physical man, Jesus, who is raised from the dead) **is the Spirit, and where the Spirit of the Lord is, there is freedom** (Freedom from what? Freedom from what I just explained in Romans chapter 7 and what David mentioned in Psalm 19.)

18 And we all, who with unveiled faces contemplate the Lord's glory (In other words, we look at the resurrected Christ. We're not putting our hope in the law anymore. We find that the law has pointed us to our inability and to Christ. And as we say, "The resurrected Christ bodily", when we see that physical body raised from the dead, the effect that it has on us is the Spirit. The Lord is the Spirit. The physical raised Jesus Christ is the Spirit that does the following:

18 And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit..

(So, the man Jesus raised from the dead is the very life force, or Spirit, that quickens us, that makes things new for us, that puts us in a place where we are not veiled anymore but where the pure motive of love and kindness and goodness that is in our heart can be manifested because we are contemplating, we are beholding, a new body. We are beholding a raised body and we are saying He was raised from the dead and He's delivered us from being veiled by our mortal flesh. So, our mortal flesh is not a veil anymore. The veil is not on our minds anymore. The mind Paul talks about, the good intention, the good that I want to do, it's not veiled anymore. It starts to show in our lives. Why? Because of the physical resurrection and that we are co-raised with Him and that the power that would veil the purity that is inside us has been taken away and we are now shining forth as lights in this world. That is what it's all about)

I don't want to preach too long but I think this is enough for you to think about and to ponder on. Let me end off by reading **Psalm 19**. It's such a beautiful Psalm. The Psalm of David. It talks about nature so when you see the sun rising and the sun setting, when you see the stars, this is what you can have in mind:

1 the heavens declare the glory of God (What is the glory of God? It is the eternal existence of God, the good view about Him, the good opinion about Him, the resurrected Christ, the glory is of the only begotten of God); **the skies proclaim the work of his hands** (We know it is not by our works, not by the works of man's hands but by the works of God's hands.)

2 Day after day they pour forth speech; night after night they reveal knowledge.

3 They have no speech, they use no words; no sound is heard from them.

4 Yet their voice goes out into all the earth, their words to the ends of the world. In the heavens God has pitched a tent for the sun.

5 It is like a bridegroom coming out of his chamber, like a champion rejoicing to run his course.

When Jesus was raised from the dead, He came out of that grave like a champion that rejoices to run his course; like a bridegroom that comes for the purpose of marrying his bride to do what... to unveil the bride. What would the unveiling of the bride be? It is to take the flesh that does not have the ability to show forth the purity that is in it and that is contrary to the purity that is inside to take that flesh away, the condition of mortality of the flesh, to bring forth eternal life by pouring out the Lord which is the Spirit which is the physical eternal human, to pour that out on us. What is poured out on us? It is physical, eternal flesh. And the Spirit that brings that forth is already now in us and that is why we can live holy lives. Glory to God! That is absolutely Good News!

Thank you that you have joined me as I was sitting here in my car. I must say to you that it is a challenge to make a message, 45 minutes, quiet and alone, to do this. But, man, I'm so excited about this message and just bringing it forth. I trust that this excites you as what it excites me and so I know it's going to excite people as I'm going to preach it to them in these villages. Glory to God!

Thank you for allowing me to serve you... all of you that support this ministry. Thank you so much for being part of what is happening in this area. Know that you are deeply loved and blessed by God!